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THE
MISSIONARY MAGAZINE
AND
CHRONICLE.

FORTY-FOURTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

Not many days have elapsed since the Friends of the Society in the Metropolis, and from every part of the empire, were united together in the enjoyment of the sacred, harmonious, and delightful engagements peculiar to the season of our Anniversary Meetings. Events had occurred in the preceding year, both at home and abroad, which, on being communicated to the churches, had produced the deepest solemnity of feeling, the most fervent and importuning prayer, and the liveliest interest. Such distinct preparation of heart and mind, in alliance with the varied and hallowed emotions associated with our annual solemnities, could scarcely fail to have a highly beneficial influence on the recent Anniversary Services. These were such as, from the circumstances referred to, might have been anticipated; and, through the Divine blessing, it is hoped that the deeply impressive sermons which were preached, the engagements of the Meeting at Exeter Hall, and the holy and affecting service which brought the whole to a conclusion, presenting the churches in their Missionary character, as showing forth the Lord's death until he come, will be followed by a decided increase of holy feeling, of active effort, of liberality, personal consecration and prayer, in favour of that cause whose unfailing consummation shall be, as the Spirit of all truth has declared, the conversion of the world unto God.

WEDNESDAY, MAY 9th.

SURREY CHAPEL.

The Rev. JAMES SHERMAN read the Prayers of the Church of England, after which the Rev. Dr. HALLEY, Resident Tutor of Highbury College, prayed from the pulpit.

The Rev. JOHN HARRIS, of Epsom, preached from Rom. xiv. 7; and the Rev. PATRICK THOMPSON, of Chatham, concluded with prayer.

TABERNACLE.

The Rev. GEORGE YOUNG, A.M., of Whitby, read the Scriptures and offered up prayer.

The Rev. WM. CAMPBELL preached from Isaiah xlix. 6.

The Rev. RICHARD FLETCHER, of Manchester, concluded with prayer.

THURSDAY, MAY 10th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-fourth Annual Meeting of the subscribers and friends to this Institution was held at Exeter-hall, on Thursday, the 10th ult. The weather was extremely favourable, and at an early hour a most respectable audience had assembled; long before the time appointed for the chair to be taken, every seat was occupied.

At half-past nine

The Rev. J. ARUNDEL announced that W. T. Blair, Esq., of Bath, whose presence as chairman had been expected, was prevented by illness from attending; and stated that Edward Baines, Esq., Member of Parliament for Leeds, had kindly engaged to preside on the occasion.

Mr. BAINES then took the chair, supported by Wm. Alers Hankey, Esq., and Thomas Blair, Esq.

The Hymn—

"Hark! the voice from distant nations,"

having been sung, the Rev. JOHN WATSON, from Scotland, implored the Divine presence and blessing.

The CHAIRMAN then rose, and after expressing his regret at the absence of Mr. Blair, observed—It is particularly gratifying to find, that in every part of the world the labours of this Society are greatly extending, and that the benefits accruing from those labours reach I may almost say from pole to pole; that it is embracing, through the instrumentality of its agents, and with the blessing of God, those regions that have hitherto sat in darkness and in the shadow of death, and diffusing a light over them that extends from earth to heaven, and will be found to bloom throughout the countless ages of eternity. A great amount of good has already attended our efforts; and surely we ought to be animated to renewed exertions by the example of those who are now labouring in the field of Missions; by the example of such men as the honoured Mr. Williams. Observe the impression that he has made on the people of this country; observe how he has brought under the view of men hitherto indifferent to the subject the labours of Missionaries; observe the impression that he has made upon their minds, and the power that they are now displaying, and the readiness with which they now come forward to aid his labours. I remember the time when he appeared before a committee of the House of Commons in all the simplicity of his character. He gave his evidence in that simple and characteristic manner which distinguishes those who feel conscious of their own integrity, and of the importance of the labours in which they are employed. I believe there was not a gentleman in the committee who heard his evidence that was not favourably impressed with the character of Mr. Williams, and, what was infinitely more important, favourably impressed with that Mission and with those labours in which he is engaged. Again he has gone forth, every heart in the land wishing him and the noble band,—not of warriors, but a much more noble band,—wishing them God speed in the great work in which they are engaged.

He has gone to encounter perils and to encounter difficulties that the mind of a man like Mr. Williams can alone adequately grapple with; but he has gone under a protection infinitely above that which human wisdom or human power can afford—the protection of his Divine Master. If other and yet more powerful considerations were wanting, it is by reflecting on the labours that he and those who have accompanied him are encountering, that we ought to be stimulated to greater exertions. We are doing something, but how little in comparison of that which these devoted men are effecting for the cause we have all so much at heart? But it is not only in the South Seas; we find the same motives for exertion in all the regions where the ministers of the London Missionary Society are actively engaged. We find that ministry extending its usefulness, and promoting the great object that we have in view in the East and in the West; and here let me say, (and I say it with great pleasure,) that whatever may be our disappointment about negro apprenticeship, or any other of the inconveniences under which the negro may labour, the apprenticeship of Satan in the West India Islands I hope is drawing to a speedy termination. I hope the time will soon arrive when every sable inhabitant of that region will have the light of the Gospel communicated to his mind, partly through the instrumentality of Missionaries, and partly through the instrumentality of the resident clergy. And even in Madagascar, can we doubt that the Cross which has for a time been taken down will speedily re-rear its head, and notwithstanding the infatuation of the Queen, so unfit an emblem of queens, and so unlike her Majesty who rules over this country, (loud applause,) that it will present in time a spectacle upon which the world may look with admiration. Of this consummation there can be no doubt, if you persevere steadily in your endeavours to support the Missionary Society in the labours that it has undertaken, and if this Society continues to co-operate with similar institutions in promoting the great purposes for which it was originally designed. I will not longer detain you. I have been called, as I have said, to this station, by a circumstance in some degree accidental. I do not regret that I should have been placed here, not from any principle of personal aggrandisement, but because no man ought to regret that he is placed in any situation where he can render assistance towards a cause so glorious, and to a Society so infinitely deserving of support as this.

The Rev. W. ELLIS then read an abstract of the Report. The South Sea Mission had been favoured with many proofs of Divine compassion and support, and the gracious

revival of spiritual religion among the churches at Tahiti had been mercifully continued. The Chinese still excluded the ministers of reconciliation from their country, but the blessing of God on the labours of the Missionaries in the Ultra Ganges Stations afforded great encouragement. In India, the revival of piety at some of the most important Stations encouraged to perseverance, though the idolatries of the country were still sanctioned and promoted by the Supreme Government. The progress of the Siberian Mission was satisfactory. In Southern Africa the peace of the colony continued unbroken, and there were evident tokens of the Divine favour resting on the labours of the Missionaries, especially in Griqua Land. The Mission in the West Indies partook in the general advancement, though some of the most valuable labourers, including the Rev. John Wray, the venerable father of the West Indian Mission, had been removed by death. The darkness which hung over Madagascar at the last Anniversary still remained; and the storm of persecution then gathering had burst with fearful violence on the faithful but defenceless band of native Christians there. The following is the number of Missionary Stations and Out-stations belonging to the Society in different parts of the world, Missionaries labouring at the same, &c., &c. :—

	Stations and Out-stations.	Missionaries.	Assistants, Native, &c.
South Seas	50	29	74
Ultra Ganges	5	7	4
East Indies	319	49	388
Russia	3	3	1
Mediterranean	1	1	0
South Africa & African Islands	36	28	23
West Indies	41	18	15
	455	135	505

The Directors had sent forth, during the past year, to various parts of the world, Missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2732 scholars. In relation to the funds, the Directors had to report, that the amount of legacies received during the year had been 3,740*l.* 6*s.* 8*d.*, being 4,037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 15*s.* 1*d.*, making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expendi-

ture of the year had been 76,818*l.* 16*s.* 11*d.*, being an increase beyond the expenditure of the year ending at the last anniversary to the amount of 13,658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6,563*l.* 16*s.* 11*d.*

The Rev. ARTHUR TIDMAN said—The resolution which I have the honour to propose to the meeting is this—

“That this meeting has heard with satisfaction and pleasure the abstract of the Report which has been read; that it presents to the Directors its congratulations on account of the greatly augmented operations of the Society; and that it cheerfully pledges itself to meet, by renewed and zealous exertion, the heavy additional expenditure which must result from the proceedings of the past year.”

That most interesting document assured us that in the forty-fourth year of the Society's operations, many events of interest and importance have occurred, unknown in its previous history; and whatever expectations may have been thus excited, I will pledge myself, on the part of those who heard the details, that we have not been disappointed. When did the friends of modern Missions ever listen to a record of events so calculated to awaken their gratitude, to expand their hopes, and to stimulate their zeal? That this Society should have added, including those adopted and those sent forth, nearly a hundred additional agents within the limits of a single year, is a new thing in its history. I hope it will be but the first of many such years. Another new thing! We have a vessel of our own in which our beloved brethren are now ploughing the mighty ocean to the far distant isles of the South, and this little sanctuary of the waters has been purchased, not out of the ordinary resources of the institution, but with the extra free-will offerings of the Christian public. Another new thing in our history! This enterprise has not only received the generous contributions of many of our liberal-minded nobility, but we have had the generous aid, also, of the first municipal body in the first city in the world—and that aid has been given under the distinct conviction that the best and only effectual method to civilise the savage, to restrain the tyrannical, and to elevate the degraded, is to send the Gospel throughout the world. There would be no end to these novelties if I were to go through them. But they are all as delightful to our hearts as they are new to our ears. How altered are our circumstances to-day from those meetings which some of us were accustomed to attend in the days of our boyhood and our youth. The fathers of this Institution, whose names are embalmed in our affectionate remembrance, and whose works follow them, for many a year could only announce the tidings of bitter disappointment. One year, my elder brethren

can remember, though some of us were then, perhaps, in our cradles, they had to tell the churches that their faithful bands of Missionaries were captured by an enemy; another year, that their self-denying and laborious agents were harassed and annoyed, and almost forbidden to proclaim the glad tidings to the Caffres and the Hottentots; another, that the doors of India were shut and barred by British hands against the heralds of the Cross; another, that all their Missionaries, with the exception of two, (one of whom I am happy to see in this assembly to-day,) had been forced by persecution or discouragement to leave the islands of the Southern Seas. These were years of mourning, lamentation, and woe; but we have met together to-day, not to sigh over the withered blossoms of our hope, nor merely to refresh ourselves with the fragrance these flowers exhale; but we are assembled (thanks be to God, the Author of all good) to feast richly on those fruits of life which he has granted in such profusion and variety, as the reward of our anxiety, our toil, and our prayer. If it should be imagined, from what we have heard, that there is at least one exception to this scene of fertility and beauty—if it should be said that there is one island over which the keen blast of persecution has just passed, and left behind it irreparable desolation—I cannot subscribe to such a sentiment. No; we have just seen a new thing indeed in the history of the Society, but we have seen, even in that act of murder, [the martyrdom of the honoured female, RAFARAVAVY, in Madagascar,] new evidence to the divinity of our faith; we have seen that the Gospel which we propagate, with all our conscious weakness and imperfection, can make the saint, and sustain the sufferer. We have seen that the Gospel, applied by the power of the Divine Spirit to the heart, is sufficient still to make poor, feeble, unbefriended woman the calm, the dauntless, the triumphant martyr! It is true that that fair land of promise has been sorely stricken by the blast, but let us not forget that the tree of life is planted there; and though the branches may be torn by a rude and ruthless hand, yet, when the race of persecutors shall have passed away, that tree, the germ of which is indestructible, shall thrive, and grow, and extend its branches over their dishonoured ashes. We are told that when the multitudes were brought forth to see that foul deed, and when the property of the martyred saint was presented to tempt the violence and selfishness of the soldiers, there was not found a hand to touch it—it was a sacred thing. If I rightly understand that conduct, it was language of the heart that the lips dared not express; and I entertain no doubt that many, who came to

see the martyr bleed, went home to learn the faith in which the martyr died. The blood of the martyr of Demerara proved there the seed of the Church; and the blood which has newly stained the soil of Madagascar will hereafter bring forth fruit thirty, sixty, yea, a hundred-fold. Christian brethren, remember them that are in bonds as bound with them; but rejoice that while the iron hangs around their neck, it leaves the spirit free; rejoice that they were counted worthy to suffer for the Lord's sake, and pray that others, when driven to the dens and caverns of that island, waxing confident by their bonds, may become bold to speak the word without fear, so that the things that have happened to them in Madagascar may turn out rather to the furtherance of the Gospel. We have been carried with breathless velocity by the abstract of the Report around the world, and we have been permitted only just to glance at many lovely fields on which a seraph might delight to linger. I think this assembly will not be unwilling to retrace their flight, and glance again, although we can give but a glance, at some of those unearthly scenes. We first caught sight of the distant islands that bestud the Pacific. And those islands most remote from our shores are perhaps the nearest to our hearts. Those were dear as objects of pity to the fathers of this Institution; by their moral transformation they are dearer to us; and by their advance in knowledge, piety, and truth, they will be dearer still to our children. In the exhibition of Polynesian piety, there are two things characteristic of the very best times of the Christian Church, diffusiveness and heroism. In that most charming of all charming productions, in that book that may be called, *The Acts of the Apostles of the Islands of the South*, our beloved brother, who has so lately left us, presents an exhibition of renewed and sanctified humanity, before which many of us should sink into the dust of insignificance and self-abasement. Of that book a Christian Bishop has lately said in this place with so much candour and so much judgment, "I would rather part with half the folios of the fathers of my library, than with the volume of the Missionary Williams." In the islands of the Southern Seas we have seen the true principle of apostolic piety. "Freely have they received, and freely have they given." They have sent their property, to the value of thousands, to our treasury; and, what is better far, they have parted with their best men, and parted with them gladly, to spread the Gospel in the regions beyond them. And thus we are reminded, even in our own degenerate times, of a little fraternity who had turned from their idols, and received the Gospel but a few months before, and who were then strug-

gling for their existence with their persecutors; but of whom it was said, "From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." We find some discussing the great question, What is the best means of sustaining and extending the blessings of Christianity? Let us not lose our time or our temper in entering into such discussions, but let us work on in that way in which God is working with us mightily. We find others making high pretensions to the exclusive authority of propagating the Gospel, and referring to the authority of Rome for their credentials. We do not wish to seek the seals of office in that quarter. We desire no letters of commendation thence; we point to the islands of the South—they are our epistles, known and read of all men. But, turning from the South to the islands of the West, let us take a glance there. Those islands have their claims, their distinct, peculiar claims, on the Church of God in Britain. They appeal to our justice no less than our religion. There we, as a part of this guilty nation, have inflicted wrongs—deep and deadly wrongs—which admit of no restitution, but in the glory of the God we proclaim. We have heard it said, for the nine hundred and ninety-ninth time, that the negro, forsooth, is too dull to learn; too much like the brute to receive any useful instruction. To-day we have visited the schools of Demerara, and have seen the lamented and enlightened Governor of that Colony suspending the medals of merit around the necks of little negroes, who, with glistening eyes and lighted countenances, looked up, and seemed to say, "This is a new thing in Demerara." We have heard it said just as often that the negro is too lazy to work. Money would have no attraction for him. The whip, and nothing but the whip, would make the negro toil. Let it be known by this assembly, that the congregation of our late lamented brother, Howe, in which there was not a single white man, contributed in one year more than 200*l.* for the spread of the Gospel. That is not a solitary case; other congregations of coloured people not quite so numerous have contributed in the same, and I think I might affirm, a still larger proportion. And when the day shall come, which I trust is not far distant, when industry shall have a fair competition, and when labour shall have an equitable reward, then I venture to predict, that at least the churches of that colony will not only be self-supported, but that they will prove valuable auxiliaries in the Missionary cause. If additional evidence were wanting, we have that evidence this morning, that all the benefits which the

generous public of Britain intended to secure for the negroes in the cheerful payment of twenty millions sterling—that all the blessings of education, religion, and immediate freedom, might be enjoyed not only without danger, but with the highest possible advantage to themselves and to the colonies. I am quite aware that I am not this morning addressing an Anti-Slavery Society. (Cries of yes, yes.) A friend says he thinks I am. Well, I recall the word, because, according to the interpretation that would be given of that sentiment, I do most cordially concur, and say that every society founded on the principles of the Gospel of Christ, breathing the spirit of Christ, and seeking the honour of Christ, must be an enemy to slavery in every place, and in every degree, and in every form. But what I meant to say was this, that instead of attempting to arouse the honest and righteous indignation of this assembly against that system of modified bondage, falsely named freedom, I should rather call them to rejoice that, notwithstanding the serious impediments it has left to the spread of the Gospel, the Word of God is not bound, but has free course, and is glorified among them. I cannot, however, but seize the passing opportunity to express my thankfulness to God—and I am sorry, in so doing, for the presence of one gentleman in this assembly—to express my gratitude to God, who has put it into the hearts of one of the earliest and most active friends of this Society to do honour to his Christian principles, by declaring that his servants shall not only have the name of liberty, but that they shall be free indeed. Of the pecuniary sacrifice involved in such a determination, I will say nothing, because I am sure that those greatly miscalculate who calculate on the side of losing. The master who acts uprightly and generously will find his ample compensation in the fidelity, affection, and industry of his servant. But of the moral courage displayed in such an action I might say much, and much I would say, but for the regretted presence of one behind me. I know that our valued friend does not seek, and I am quite sure that he does not require the commendation of any man. No; the man that shall rise on the 1st of August from his pillow with a conviction that the blessing of the thankful and the prayers of the free are descending on him, can desire no higher recompence, can taste no purer joy.

Although I have too long detained you, I should deem myself most criminal if I could overlook one land of Missionary effort, compared with which the population of any other field of our exertion, with the population of our own empire added, will sink into comparative insignificance—I look to India—to India, which demands all the resources

of the Christian church, and would amply repay our noblest exertions. I have been speaking of some new things in the history of this Society, but that a handful of islanders, distant many thousand miles, and separated from the mighty continent by rolling seas—that a handful of islanders so circumstanced should exercise direct authority, or a paramount control over nearly 200 millions of their fellow-creatures, is a thing unknown in the world's history—the wonder of the world's old age. And what is to be the end of this mystery in the operations of Divine Providence? The politician looks, and perhaps looks no farther, than to the glory of that little land, which is a mere speck in the mighty waters. But the Christian will look to the honour of Him who worketh all things after the counsel of his own will, and at whose bidding nations and empires rise and fall, flourish and decay. We have often lamented, and we have lamented again to-day, that China is not open; and deep and sincere is our grief that its massive gates are still unbarred. But India is open, and to India the providence of God points the church of God as the present field of its noblest efforts, and the destined field of its brightest achievements. Sir, I seem to see the sacred hand of God guiding and directing us thither with as much distinctness as though we were following the pillar of cloud by day, and the pillar of fire by night. But anxious as we are to see India obedient to the faith, we disclaim, utterly disclaim the imputation that we wish to see her subjugated by the power of coercion. The mercantile princes of Leadenhall-street, who reiterate this charge, do not know the best friends of India, and strangely misrepresent the best portion of their countrymen. No; glad as we should be to see the heathen turning from their idols—thankful as we should be to see them filled with holy indignation, casting their idols to the moles and to the bats—we should be among the first to raise the loudest remonstrance against the man who would dare to force the idolater from his false gods, or attempt to take a base and senseless idol from the temple of its votaries. No; that is not our plan—we are not quite so wicked as to wish it—we are not quite so mad as to think it practicable, if we could desire it. The only power which we wish to employ for the subjugation of India is the force of truth—the only influence with which we would assail idolatry is the influence of tenderness and persuasion. We would just remind those who so strangely libel the church of God, that India is no stranger to coercion! The coercion of the cannon and the bayonet has been tried there! They know by whom, and for what purpose. And India is no

stranger to coercion still; or why are our noble-minded countrymen compelled to perform military honours to the rites and absurdities of Mohammed? India is no stranger to coercion still; or why—why are our countrymen again compelled, upon penalty of loss of rank, to add to the splendour and pageantry of an idol's train? India is no stranger to coercion still; or why is the native soldier, if he renounce his idols and become a worshipper of Christ, compelled to forego the honours and emoluments of his profession? India has been no stranger to coercion of a baser kind. It was but yesterday that the police of India went forth among the villages of Orissa, armed with the whip, and with the authority of the most honourable Company, and compelled the villagers to come and yoke themselves to the car of Juggernaut. And what has brought that system of abomination to an end but the loud remonstrances of the Christian public of Britain? What, then, do we want of the civil and military authorities of British India? Why,—to use a phrase that some of our friends on the other side of the Irish Channel might employ,—all we want them to do is just to do nothing, but to maintain in matters of religion a strict neutrality, an honest, fair-dealing non-interference. We say, let the Bible and the Shastres work their own influence on the minds of the people, let the Brahmin and the Missionary have a fair field and no favour. Let Hinduism and Christianity be left to the voluntary principles of their respective votaries. We say, do this, and we ask no more; extend liberty, just and equal liberty, to all; to idolaters no less than to Christians, but to the Christian no less than the idolater. If the Government of India would volunteer their patronage to-day, I am quite sure that we should dread much more than we should desire it. If you, Mr. Chairman, were to put it, I can venture to assure you that there would be as many hands against that motion as there will be in favour of the one I have proposed. All we want, and what by calm and persevering Christian effort we mean to obtain—all we want is this—not that the Government of India shall throw over our feeble cause the broad shield of their protection—not that they should send our Missionaries into the bazaars with the staff of their authority; but we say:—"Sirs, no more appoint the priests to the altar—no longer lavish wealth upon the gaudy trappings of the idol and his car—render not the name of your religion infamous, by appointing the basest women to occupy the temple. We say, and it is all we say, touch not the unclean thing, neither bless it at all, nor curse it at all; but if you see Dagon

stricken before the ark of Jehovah, stretch not out your hand to his rescue. Let not the priest have to bless you for the salvation of his god, but if the god cannot save, himself let him fall, and let him perish." I have trespassed too largely on your time and patience, and will only add another thought, and in doing that we can assure those who ought to be our auxiliaries as men, though we do not want their alliance as a government—in speaking of their mournful opposition, we can assure them, that we do it more in sorrow than in anger, but, as men, we feel our country disgraced, as Christians, we feel our God dishonoured, his righteous frown incurred, and his awful curse provoked, by this most unprincipled alliance with the monstrosities and obscenities of Hindu worship. But while so speaking of men, let me not forget the debt of gratitude we owe to the God of Missions and to India's God. Few and feeble as our efforts have been in India, compared with India's vast demands, yet God has condescended to honour our inadequate exertions. When the Missionaries of Christ landed in that continent, less than half a century ago, they found the people every where sitting in darkness, gross darkness, that might be felt. We cannot say that the darkness is past, but (thanks be to God) India's midnight hour has long since passed; the star of the morning has long since risen, and shines brightly; or, if its brightness seems to wane, it is only, as we turn to the distant horizon, where the line of living glory is every moment growing broader—where, in noiseless grandeur and almighty strength, the light of the world is shining brighter and brighter to the perfect day.

The Rev. JAMES SCOTT, Missionary from Demerara, next addressed the meeting.—He felt that in addressing that assembly he was addressing friends of the negroes. There were in British Guiana 100,000 inhabitants, of whom 50,000 were now brought under Christian instruction, and might be said to be habitual attendants at places of worship of one denomination or other. About 18,000 were under the spiritual guidance of the agents of the London Missionary Society. Although the negroes who were members of churches were not all that they could wish them to be, yet they had many qualities which would be ornamental to Christians even in higher circumstances. The Missionaries met with a degree of zeal, and a desire to co-operate with them in the work of the Lord, that was peculiarly encouraging, while it rendered efficient assistance. There was a member of his church, an aged disciple waiting for the coming of his Lord, who had been so diligent, so laborious, so honoured in the work

of his Divine Master, that some years ago there was not in his neighbourhood a child above the age of nine whom he had not taught to read the Scriptures with a considerable degree of fluency. A very few weeks before his (Mr. Scott's) embarkation for England, whilst visiting a negro village, an aged negro sent a request that he would visit her. On entering the house he found her stretched on a blanket on the floor, and apparently dying. She had not been able to leave the hut for upwards of twenty years, and had never fixed her eyes on a minister or a Missionary of Christ. He expected, from the circumstances in which he found her, that she must necessarily be an ignorant creature, about to die without the consolations and the hopes of the everlasting Gospel. But in conversation with her he found her an enlightened, a devoted, and, he believed, a genuine follower of the Lord Jesus Christ, enjoying in her humble station those consolations which were neither few nor small, and living in the glorious hope of the coming of our Lord. On inquiring how she came to the knowledge of the truth, he found it was through the instrumentality of a Christian brother, who had read to her the Scriptures, and after attending the chapel repeating to her what he had heard. At one period the Missionaries were not allowed to visit the houses of the people; but now, thanks be to God, they could go to the huts, to the prisons, and to the houses of the dying. There was a young man who had gone from village to village preaching the word of God, and who assisted him in the formation of his Sunday-school. There were in one estate about seventy-four individuals, of whose conversion he entertained no more doubt than that of any Christian before him, and whose conversion he believed was attributable, under God, in a great measure to the labours of that young man. Numbers of the adult population were able to read, and the love of prayer was remarkably manifested among them. Mr. Scott next referred to the encouraging circumstances of the stations in Demerara, especially Montrose, and George Town. The negroes at the former had in the last year contributed 325*l.* towards its support, and the latter, the station occupied by Mr. Ketley, was entirely self-supported; the other stations were making similar efforts, and his own people, during the past year, subscribed to the Society nearly 200*l.* If he were privileged to return he believed the time would not be long before they would have the honour of supporting their own pastor. The most kindly spirit existed in the colony among ministers and people of all denominations. The Society must not imagine that its work was entirely done in

British Guiana; much yet 'remained to be effected. At a Missionary meeting held shortly before he left the island, one man of colour addressed the congregation, and after stating the benefit they (the negroes) had received from the labours of this Society, he urged upon them liberal subscriptions on behalf of this Institution, that it might have the means of sending the Gospel to the coast of Africa. Mr. Scott then alluded to the sermon preached by Mr. Harris on the preceding day, and expressed a hope that if he returned to the colonies he should there carry out the spirit which that sermon inculcated. He had great pleasure in seconding the resolution.

The resolution was then put and carried.

The Rev. JOHN ANGELL JAMES, in proposing the next resolution, said, I stand here literally as the forerunner of one whose shoe latchet, without any insincerity of speech, I profess myself utterly unworthy to unloose. There are many referred to in this resolution to whom the remark will apply; for in recollection of some of the observations contained in the admirable discourse—(I trust it will be an effective one) that we have heard on the past morning—what are we, any of us who labour in the word and ministry amidst all the comforts of an English home, compared with those honoured and devoted men who soar so far above us in the exercise of their Christian zeal, and who go to foreign lands to preach the unsearchable riches of Christ? "My brethren, returned from distant lands, bearing honourable scars, bright with glories that have been received in your Master's cause! receive from us the tribute of our admiration of the zeal and the piety which we have not yet found grace to emulate. God grant that you may still be spared to return to those scenes of honourable labour which call you back with a voice to which any thing that we could say could neither add emphasis nor impression." But I must not dwell on each beloved and honoured name included in the resolution, the names of Scott, of Medhurst, of Gogerly, and of others, but select from it that one individual on whom I would concentrate the attention, the admiration, and gratitude of this large and listening assembly—an individual who has done more for the cause of the Redeemer, in one sense, than this—(brethren, forgive me if I wrong you—if I depreciate the value of your labours)—than this whole platform of ministers, of tutors, of students, and of pastors. For have we translated the whole Bible into the language of the heathen, and prepared an instrument, not only for the edification of the churches that have been converted under the ministry of our brethren in the South Seas, but an instrument to be employed for the conversion of other islands

yet to be explored. The resolution is to this effect:—

"That this meeting regards, with gratitude to the Author of all good, the deeper interest in the cause of Missions which has been produced in all classes of society throughout this country, by the visits and the labours of the Missionaries who have returned to this country; the auspicious circumstances under which the Rev. John Williams, and the band of devoted Missionaries who have embarked for the South Seas—the translation and printing of the entire volume of the Holy Scriptures in the Tahitian language—the recent tidings of the extensive renunciation of heathenism by the inhabitants of the Navigators Islands—the favourable position of the West Indian Mission—and the cheering prospects of increased usefulness in the widely-extended stations of the eastern world."

It is not to John Williams that I direct your attention—not that for one moment I would pluck a single leaf of the laurel that his country has weaved for that honoured brow—not that I would for one single moment turn away a prayer that follows the Messenger of Peace, (for we will give it this name for ourselves, though it must, according to established laws, retain its own name, the *Camden*;) not that I would for a single instant diminish that intense interest which has been excited on its behalf, but call upon you all to join in presenting the poet's language:—

"Heaven speed the canvas gallantly unfurled
To furnish and accommodate a world;
Soft airs and gentle heavings of the wave
Impel the ship whose errand is to save;
Charged with a freight transcending in its worth
The gems of India, nature's rarest birth,
That flies, like Gabriel on his Lord's command,
A herald of God's love to Pagan land."

But there is another in this assembly besides the name and recollection of Williams; and it is from the peculiar connexion in which I stand to that individual as my fellow-townsmen, that I have been selected this morning to introduce him to you, that he might lay on that table the fruit of nearly forty years' honourable and devoted labours in the cause of his Master. I never shall forget when, at one of our Missionary meetings in Birmingham, Mr. Nott, having just then completed the printing of the New Testament, presented the first copy to the late beloved and revered Dr. Ryder, the Bishop of the diocese of Lichfield and Coventry, and who, with paternal grace as well as episcopal dignity, pronounced his blessing: "If," said that distinguished ornament to the Church of England, "my brother will think a bishop's blessing worth having." And now he appears before us this morning to lay before us the Bible, the whole Bible, which God has honoured that mind to translate, and that hand to transcribe. God has not gifted him, as he has our friend Williams, with the powers of speech, but he has conferred upon him still higher, I was going to say, and will not add, more useful

gifts, but gifts that God has himself employed for the very highest purposes, next to bestowing his own Son and Spirit upon the world for the world's salvation. For what could any of us do at home or abroad without the sacred Scriptures? I therefore now call upon my friend Mr. Nott, whom I shall esteem it my honour to the last moment of my life to call my friend, and brother, and father—to present, not himself merely to the assembly, but to present the Scriptures, at least in effect, to the Society and to the world. This he is prepared to do, as he is about, according to the announcement that has been made, to leave his native country, and go back to the land of his adoption; and we cannot wonder, after what God has honoured him to accomplish there, that Tahiti, in his view and in his heart, should have charms stronger than the soil of England.

The Rev. H. NOTT then stood forward, and was received with an enthusiastic expression of feeling. He spoke to the following effect:—Soon after my arrival in London, I had an opportunity of laying before the religious public the progressive and very encouraging state of the Tahitian and neighbouring churches in the Southern Seas. I had, before I left that island, in February, 1836, finished the translation of the native Scriptures in the Tahitian language, and I brought the manuscript of the translation with me to be printed. On making known the object of my voyage to that noble Society, the British and Foreign Bible Society, they immediately granted that 3,000 Bibles and Testaments should be printed in the Tahitian language for the use of the natives of those islands, and that, I am happy to inform you, has been accomplished. So that, in February last, only two years from the time I embarked for England, the entire Scriptures were in print; and thus the nation will now have an opportunity of seeing and hearing in their own tongue in which they were born, the wonderful works of God. By the favour of the same noble Society which I have just alluded to, one entire Bible in the Tahitian language has been neatly bound, and was presented to the London Missionary Society, at a meeting of the Directors in March last. This, Sir, said the venerable Missionary, holding in his hand a copy of the Tahitian Bible, is a specimen of the book which I have now the pleasure of presenting to you. But as my return to the South Sea Islands has already been made public, it now only remains for me to solicit an interest in the prayers of this audience, and of the whole religious public in general, for the Divine protection of my beloved brethren and sisters who have lately left us, and are now, perhaps, more than 1000 leagues from us, and that

He who trod the sea of Galilee and hushed it to a calm, might also tread the briny wave before me, and grant to me, and all who sail with me, a speedy and safe landing at our desired port. Entreating, therefore, this interest in your prayers, you will suffer me to bid you a final farewell; but, by a final farewell, I mean not an eternal, not an everlasting farewell, but a *last* farewell; for as respects our meeting again at a Missionary Anniversary of this description, I feel persuaded you will see my face no more. Accept, then, Mr. Chairman, and ladies and gentlemen, and beloved Directors of the Missionary Society, accept then this my final farewell.

The CHAIRMAN having expressed the extreme pleasure with which he had listened to the preceding address,

The Rev. W. H. MEDHURST rose and said (in reference to the Chinese philosophy and superstition)—Yes, China has had her sages; and what have they taught her? Miserable teachers! After all, their wisest and their greatest men have not been able to point the millions of China to the Source of being, and to direct their attention to the eternal, self-existent God. The greatest man that ever lived in China—the man of acutest mind and most expansive intellect—was himself more ignorant of God than the merest child in Christendom. Having referred to the character and tendency of the Chinese superstitions, Mr. Medhurst continued:—In these few things I have shown you the heart and mind of China—a puerile mind and a depraved heart it is! I could go further into the subject, but time forbids; it is sufficient, however, to show that China needs your sympathies, your exertions, and your prayers. I rejoice to say that the attention of the London Missionary Society has long been directed towards China. In the year 1804 the Directors of this Institution cast a longing eye to that important country; in 1807 Morrison went forth; and since his departure about twenty labourers have followed him to that important field. Their labours have been directed to the translation of the sacred Scriptures, which, a few years after the arrival of the first band of labourers, was effected. They have also endeavoured to set up schools in the colonies, and spread the Scriptures and tracts among the emigrants in the Malayan Archipelago, and at the doors of China itself. You have heard in the Report the amount of books printed. I have taken some trouble to go into that question, but have not been able, from insufficient data, to ascertain the precise number. Now, when you consider that the Bible occupies twenty-one volumes in that language, you will perceive that they have put into circulation more than

152,000 volumes of Scripture truth; in addition to which it may be mentioned, that the Missionaries in that part of the world have been able to compose, print, and circulate 650,000 tracts and books, as I have found by a subsequent calculation; so that there are more than 800,000 Scripture tracts and books in the Chinese language; and by a comparison of the number of pages which each book occupies, it will thus be found that more than thirty millions of pages of Scripture truth have been printed and circulated in that empire. Some have been unconscious of the extent of good which has been wrought in that empire, and when putting up their petitions to the throne of grace have hardly dared to say, as Abraham said of the cities of the plain, if there should be ten righteous men in that city. But this comes from want of information. There are a hundred who have been baptised by the instrumentality of labourers in the Chinese mission. Some of these have become evangelists to their countrymen; one of them has suffered much for the cause of Christ, and is doing still all that he can to spread the savour of that blessed name. Thus the Missionaries have been endeavouring to effect the object for which they went forth, and to set up the standard of the Cross on the borders of China. But did I not hear, in the eloquent speech of my reverend friend and brother who opened the proceedings this day, that the two-leaved gates of China are yet barred against us? And is that an idea that is to go forth and remain on the minds of this people? Forbid it, Heaven! its gates are not barred and closed against us. You have heard much of Chinese edicts, and proclamations, and manifestoes—I will tell you something about Chinese edicts. I would that I could undeceive the Christian public on the subject, but I despair of doing it till we can take you to the borders of China. Not a man (I fearlessly say it) that ever went to the Chinese shores, and attempted to spread the Gospel along her coasts, ever thought these edicts worth a farthing. It is only at a distance that they look dismal; the nearer we approach, the more puerile and harmless do they appear. With regard to the principle of opposing the will and authority of the ruling power, I could say much; but I shall just observe, that I conceive it right, morally and politically right, to endeavour to spread the truth in a country, in defiance of the direct orders of its rulers. I will go further, and I conceive it the right of man to spread any opinions, right or wrong, in any country in the whole world, where he feels that he has a fellow-man to teach and to save. Now, with regard to edicts, I will tell you a little. Having dwelt on this subject as illustrated by events in the history

of Rome, and other empires, Mr. Medhurst proceeded:—So much for edicts—but I have not done with them yet. When the Amherst went round the coast, and circulated books and tracts in every direction, piles of edicts came down to Canton against the “barbarian vessel;” in spite, however, of these, the vessel continued to go along the same line of coast. And in the year 1835 I went on a similar expedition to the northern and eastern parts of China. When I returned, an edict was issued, occasioned by my enterprise, and it was declared that these barbarians were an intractable set—that they were most violent and crafty, that there was no dealing with them—and that in defiance of the emperor’s edicts they had sent a ship round the shore of the empire, and carried their books to the neighbourhood of the capital itself. Mr. Medhurst mentioned other facts, to show that the Chinese edicts are unworthy of serious regard, and resumed:—I really believe that men who are capable of being misled by such edicts, deserve to be misled by them, if they pay attention to things that are merely meant for an empty name, and have no reality. But perhaps you may say, the Chinese have added acts to edicts. They drove away Leang-Afa, and imprisoned Keuh-a-gang, in 1836, and fired at a boat on the Min river in 1835. These are true, but see the weight which we should attach to them. Leang-Afa was driven away in consequence of the tumult which prevailed regarding Lord Napier. He has since returned to his native country, re-visited his native village, and is now gone again to the scene of his labours in Malacca. Keuh-a-gang was apprehended, but he had no connexion with the Missionaries or their books, and his only fault was that he composed the types for Dr. Morrison’s Dictionary, for which he has been sent perhaps to the wilds of Tartary. In the consideration of all these things we may come to this conclusion—that the gates are closed against us only so long as we mean to stay away. But if we come to the solemn and fixed determination to go thither, to plant our feet on its shores, and to spread the Gospel through the maritime provinces of the empire, there is nothing at present to hinder or resist us. But it is necessary that I should come now to the consideration of my expected departure. I hope by the Providence of God to be enabled soon to leave my native shores, and to revisit that land of difficulty—that land of danger, if you please—China. I recollect it is the remark of Basil Hall, the enterprising traveller in all the seas round the world, “People talk very much about revisiting their native land, and it is sometimes the case that they fall down on the ground and kiss the land that gave them birth; but

give me the day when the vessel is sailing down the channel, with Old England behind it, and all the world before it—a day far preferable when enterprise and novelty entice us away." This was the traveller—now hear the Missionary. I have been twenty years from my native land, and having seen various vicissitudes, I have come home, driven by sickness from those scenes, to seek renovation in this healthy land. I do not kiss the land; I am about to return, and I look forward to that day with pleasure. Not that I have fewer regrets than others at leaving these kind friends behind, for I testify it with gratitude, that ever since I have been connected with this Institution, I have received nothing but kindness from the Directors. They may not have agreed with me in all my views, but as regards personal kindness and real affection, I feel that I am leaving friends behind; and if, perchance, the keen eye of an observer should mark the glistening tear in my eye when I am about to leave my native land, let him not think that it is on account of the dangers that await me, but kind friends that have been wrapped around my heart, and on account of the few individuals about to accompany me in the same glorious enterprise. There are at present no Missionaries appointed to return with me except a Missionary physician. I hope the number will be sufficient to gratify my wishes and expectations, and when we shall be embarked again on the briny deep, with the sail swelling in the breeze, and the prow parting the waves; then, when we shall see the curling waves dashing against the vessel's bows, and the angry waters driven away with their white and silvery foam on each side of the vessel, then will be the time to say—

"Waft, waft, ye winds, his story,
And ye, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

But in returning to that land of enterprise and interest, I must remind you that there are some things that I need, and I hope that you will not deny me this request. I need co-operators—I need friends and fellow-workers—men of enterprise and ardour, who will go forth to that land where labour awaits them, and work calls for their attention. We need men who morally, like as Saul was physically, are a head and shoulders higher than the rest of the people; we need men who are astart of their generation, as that noble and generous individual whom we heard on the past day; we need men who will assist us in the glorious enterprise of carrying the Gospel to the ends of the earth. And then we need educational agents. It was remarked by one of the deputation whom we were pleased

to see on this platform more than twelve months ago, that if we intended to do good among the Chinese by education, we must teach the teachers. It was one of the best remarks which that or any other deputation ever made. I wish it had been followed up, and by this time we should have a very different state of things. But it is not too late to mend. We need educational agents, who have talent enough to learn the language of China, with humility and kindness enough to teach it to babes—who will thus labour in the cause of propagating education there. We need also pious physicians, who, by the talents which God has given them, will make benevolence and science co-operate with religion, and thus open more widely those gates which already invite our entrance. We need, still further than this, all the aid you can give us in revising the version of the Scriptures; for although the glory of the Protestant mission to China is the translation of the Bible, yet, as a first translation, it needs improvement; and for this we need your kind aid in furnishing us with dictionaries, polyglots, and commentaries, and all that you know of the talent of the present day that has been brought to bear on the interpretation of the sacred Scriptures. Who is there that would not feel it an honour as well as a pleasure to present such works as these to aid in the improvement of a work which shall live as long as time shall last? When we have the holy Scriptures revised, we need improvement in our facilities for printing them. We need multiplied copies and editions as fast as the opportunities for circulating them—and these last are faster and farther than the Christian public have yet improved. And when we have greater facilities for multiplying the copies of the Scriptures, we need increased facilities for circulating them. And now I cannot depart from you, beloved friends, without entreating an interest in your prayers. I hope when you bow before the throne of grace, and in your best moments look to the God and Father of our Lord Jesus Christ, I hope you will think of those who are engaged in this distant field, in this interesting work, in this hazardous enterprise, and pray with fervour and with earnestness that God would smile upon the mission to China. I observed that I am about to quit my native land, but in so doing, I rejoice to leave a legacy behind me. I have been engaged in inditing a book to give to the world, and I rejoice to present it to you, Mr. Chairman, as the representative of this meeting, and of this Society—it is a book devoted to the interests of the Chinese mission, calculated, I think, to awaken some interest in its behalf, and certainly to impart to you some new information on the subject of China.

The CHAIRMAN then rose, and, addressing Mr. Medhurst, said—On behalf of myself, on behalf of this meeting, and on behalf of Missionary friends in England, I beg leave to return my reverend friend my best thanks for the book he has given to me and to the world; and in doing that, I beg to present to him my very best congratulations.

WM. ALERS HANKEY, Esq., in supporting the resolution, spoke nearly as follows:—I beg to assure you, that my addressing you on the present occasion formed no part whatever of the original intention of the day, or its arrangements. I am invited to support the motion that has now been made and seconded, but the support of it is entirely unnecessary. I am sure that I can add nothing whatever to the cogent arguments and comprehensive appeals to your judgment and feelings as Christians, with which the motion has been introduced. I can only add my contribution, as it were, to the service of the cause, and thereby express my willingness and happiness at all times to labour for this Society in any way whatever, in which my labours can be beneficial to it, or acceptable to you. This, I may say, has been my leading principle and feeling for many years past, and I trust it will continue to be so, as long as Divine Providence shall allow me health and strength to promote its interests. I have to add, that this day I have received a new bond of attachment to this Society. You have laid me under the strongest obligations of gratitude—a feeling, I trust, that is amongst the most powerful in my heart. You have expressed afresh your confidence in my character—at least, your confidence in my endeavours to render my actions consistent with my professions. I know well, and it has been a trial to me of a very severe kind, that I have been prevented by providential circumstances from acting to the full extent of those principles which I have uniformly avowed. Now, I am happy that God has thus afforded me an opportunity of avowing my principles, and, as I humbly hope, of proving that I was faithful in the professions which I made. I do rejoice that, at all events, I have had an opportunity of somewhat shortening, with regard to those whom Providence has placed in my care, that period of servitude which, I can tell you, I did endeavour to make as light to them as it was possible for it to be made. I hope that the claims of Christianity have, in some humble degree, been acknowledged by the act of shortening the period of servitude. I shall rejoice if it be shortened universally. I hope that this will be the case. I had expressed my feelings on the question to her Majesty's Government, because there was a period when individuals,

placed as I was, were invited to give their sentiments. I did then express my earnest desire to see the whole system abolished at the end of July next, before I took the decisive step of separating myself from the course I saw they were resolved to adopt. I feel that I am intruding improperly on your attention, for I have taken up public time in reference to private circumstances; but there is some value to be set on public character. An individual who does not possess the confidence of his friends is humbled indeed. I infer, from your expressions of feeling this day, that I am not in this painful situation. My friends, I thank you; I retire from before you with feelings of gratitude and of continued devotedness to this Society, and to its cause.

The resolution was then put and agreed to.

Rev. THOMAS HAYNES, of Bristol, rose to move,—

“That while this meeting fully participates in the Christian sympathy so extensively cherished towards the persecuted native converts in Madagascar, and would earnestly implore that continued prayer may be offered up for those who are still exposed to imprisonment, slavery, and death, it would indulge the earnest hope that the gracious presence and power of Christ, so exemplified in the death of the first Christian martyr, will, under the fiery trial through which the infant church in Madagascar has been called to pass, be subservient to its own stability, purity, and ultimate extension, so that ‘the things which have here happened will turn out to the furtherance of the Gospel.’”

After alluding to the circumstances which had occasioned the departure of the Missionaries from Madagascar, Mr. Haynes continued—Nor can I think of the last act which they performed in that island, if it were the last, without the deepest emotions—the holy Scriptures, and the books they had translated, were collected together—and what was done with them? They were sealed down safely, in cases adapted to preserve the precious deposit, and they were laid in the soil, there to await the return of the Missionaries—there to be called again to give their open, undoubted testimony to the glorious Gospel of the blessed God. This was, indeed, a triumph of faith, a deposit made in hope, that, as the incorruptible seed of the word, it should rise and bring forth fruit to the glory of our Saviour's name. I am full, then, of hope with regard to Madagascar; nor does the character of the semi-barbarous Queen do away with the hope I cherish with regard to that island. What is she? She is but a human being; her influence is but permitted. She may one day be brought to the foot of the Cross, and if she should come there, we shall see delightful expressions of Christian triumph, and her tears of penitence will be a fresh shower of promise to that island. But I have little hope as it regards her. Looking at the case in the light of history

and human nature, I do not remember any instance in which a crowned head or imperial mind, who has indulged the spirit of persecution, was brought under the influence of truth. I am not aware of any instance in which persecution, expressed and exhibited as it has been in her case, in which the individual in that situation has been brought to the knowledge of the truth as it is in Jesus Christ. Will you permit me to turn from Madagascar to one other topic which has been suggested to my mind while sitting here? I allude to the state of our funds, to the pecuniary efforts which are indispensably necessary to meet the growing claims of this Society, and to meet the craving demands of the present state of the world. I was humbled, indeed, yesterday when I listened to that delightful heart-stirring sermon which our respected brother delivered. Oh, where is the minister of Christ who did not feel that he had literally done as nothing in the cause of Christ compared with what ought to have been effected. The genius of that sermon was excelled by its piety. It is the spirit of its piety I would love to catch. What are we doing for the cause of Christ? In a few years the fiftieth anniversary of this Society—its jubilee year—will come. We may anticipate, on that occasion, a glorious augmentation of its funds. Ought we not to raise the funds to double the present amount, by its jubilee day? I am prepared to submit to you a simple statement, which will plainly show that it is perfectly practicable to my brethren in the ministry. If you will listen to the following short statement, you will find how it may be done. If a thousand individuals could be discovered in our large denomination who would subscribe 50*l.* a year—if 2,000 individuals would subscribe 20*l.*—if 3,000 would subscribe 10*l.*—and 4,000 subscribe 5*l.* a year, you would, from that simple process alone, have 140,000*l.* brought into the treasury of your Society; and I may confidently and ardently ask, young and perhaps uninfluential as I am, whether it is not time that the guinea system should come to an end. Where is the man who has laid a fraction on the altar, compared with our brethren who have gone forth to the Missionary field? Where is the minister at home who has done one day's work compared with what they have done—who, having crossed oceans in the service, have laid their strength and energy at the feet of the Missionary cause? I do think that this calculation may be carried into effect. I think we have untaxed treasures upon which we may break in. I think we ought to hear the voice, "Loose them and let them go." I knew an individual who, in the spirit of godly enterprise, determined, when he entered into

a new business, that he would consecrate a certain portion of the profits to the cause of God, and at the last Bristol meeting that individual sent us 5*l.* as a portion of his profits derived from that little enterprise. He was not one of our body, but a Wesleyan. Is not this a hint worthy of being taken? If our friends would consecrate their profits from time to time, we should have an immense augmentation of our funds. Never let us forget that the consecration of time, talent, and property in this service will be no source of regret when we come to die, but only a ground of thankfulness to Him who has given us the power.

The Rev. GEORGE GOGERLY, in seconding the resolution, said that nineteen years ago he left England for India. On his return two years since, he was introduced to the public meeting of the friends of the Society, and now, following the example of his fathers and brothers in the ministry, he once more appeared before them to bid them farewell. When he first went out he was in the buoyancy of youth, and might be supposed to be influenced by the novelties of that time of life. That, however, had now passed away, but yet, in matured age, and knowing the difficulties that would surround him, he again turned his face to the East, with the determination that, by the help of God, he would consecrate the rest of his days to this noble work. When he first arrived in India, every thing was dark and gloomy, but now they saw superstition giving way, and native prejudice yielding before the word of God. Brahminical influence was rapidly decreasing, of which he would give an illustration. He remembered perfectly well when he first arrived in India, being in an assembly of from two to three hundred persons; the Missionary was preaching, but was interrupted by a Brahmin entering the meeting. In his own peculiar way he inquired what they were doing, and no one present dared to reply. After a time, however, the Missionary said that they were hearing the word of God, to which the Brahmin replied, "The word of God! Do you hear me? As you dread a Brahmin's curse leave the place." Instantly every man retired, and the Missionary was left alone. In contrast with that, he would state a case that occurred shortly before he left. A Brahmin entered the place where they were worshipping, and put a similar inquiry. One man present, without rising, simply called out, "Jackass, what are you talking about?" The Brahmin was confounded, and instantly went away. The Hindus were now able to think, and did think for themselves. It had been objected that no Brahmins had united themselves to the Missionaries; but the state-

ment was not correct. Some of the highest rank had been baptised. One Brahmin, who had become an assistant to him, had sacrificed in one day 20,000*l.* sterling. He gave up his caste, although he was revered by the Soodras, and came down to the same level with them. He had laboured in connexion with this cause for many years for the sum of 12*l.* per annum, which had subsequently been increased to 24*l.* The Missionaries had now an opportunity of preaching the Gospel in every part of India—India, which was as much closed twenty years ago as China was at the present time. The British Government, when he first went out, were opposed to Missionary enterprise; but that prohibition had since been removed, and a wide and effectual door had been opened. Missionaries could now stand even in the verandahs of the temples, and declare the heathen gods to be vanity. When he first went out they could scarcely get an individual to receive a tract, but now they could not supply them to the extent of the demand. That was the case, not in one part, but all over India. The Missionaries, after one of their tours to distribute tracts, were told, on their return to Calcutta, that they had been engaged in a useless labour. Some short time afterwards, however, a Missionary was passing through a jungle in Midnapore, where he saw a man engaged in meditation. He approached him, and asked what he was doing. The man replied, "I am praying 'O Lord Jesus, Lord Jesus, have mercy on me!'—what else shall I say?" The Missionary was astonished, and could not conceive where the man had gained a knowledge of the name of Christ. He inquired whether he had been visited by a Missionary? To which he replied, that he had never seen one. He then asked if he had seen the native brethren? He answered, that he had never met one, but pulled out a tract, and said that two gentlemen had given it to his brother, who was unable to read, and his brother gave it to him—and there it was that he had learnt the name of Christ. He was persecuted at home, and daily came there to pray to the Lord Jesus to have mercy on him. The whole moral appearance was changed in India. The Brahmins were desirous of books from our Missionaries, in which to instruct the children in their own schools. Formerly there was no Bible Society in India; but now, if they had them, they could distribute millions of copies. Mr. Gogerly concluded by expressing his gratitude for the kindness which he had experienced during his residence in his native country.

YAGOUBE ASAAD EL KEHAYA, at the request of some gentlemen on the platform,

then stood up and addressed the assembly. He stated the circumstances under which he had been led to embrace the Christian faith—his earnest desire to be instrumental in propagating it among the nations of the East, and the facilities afforded for communicating Christian instruction.

The resolution was then put and agreed to.

The Rev. J. ARUNDEL announced, that agreeably to the arrangements of the day the collection would then be made.

The Rev. JAMES HILL, of Oxford, formerly Missionary to Calcutta, proposed the next resolution,

"That the Directors who are eligible be re-appointed; that the following gentlemen (as per list read) be chosen to fill up the places of those who retire; and that Thomas Wilson, Esq., the treasurer, and the Rev. William Ellis, and the Rev. John Arundel, the secretaries, be requested to continue in their respective offices during the ensuing year."

Mr. Hill then observed—I feel assured that the Christian public of England has not awakened to a proper sense of the obligations which devolve upon it respecting India. The country is open before us—there is no obstacle in our way—there has been a great preparation going on for years; there is a mighty movement now in the public mind in India, and it depends much upon the energies of the Christian public in this country whether out of that movement there shall arise as from the sea when it was agitated by the winds of heaven, as we read in the book of Daniel, beasts of prey or beasts of plunder; or whether like the pool of Bethesda, moved by the angel's descent, there shall rise up health and purity, soundness and joy. Such a state of things has been brought about, not by the energies of one particular society—not by any particular operations of this man or that man—but by co-operation, co-working; and, if I might be allowed the allusion, it has been in India something like that Thracian game of which you have read, when the parties contended which should carry forth the lighted torch to the goal; one has taken forth a torch, and run till he was breathless, another and another followed in quick succession; but the light is now flashing around, and it will soon diffuse itself through the whole land; the dark cloud that hung over the country is now brightening, and like the cloud charged with electric fluid, the bright flash comes to the surface, and ever and anon it fills the circle around it, and we see the dawn of a brighter and a nobler day. But I dare not enter into the subject; it would require that I should enter into statements to make good my ground; I will only state one point, and with that I shall conclude. Mark the geographical position of that country; mark its position in

relation to other countries, and you will see how important it is that a movement, and a mighty movement, should be made on India. We heard yesterday of a proper movement being made on the age in which we live. I want a similar movement to be made on that country, contiguous as it is to surrounding nations, and populous in itself. Move the waters there, and it will not be the movement of a little inland lake, the waves of which sleep on the shore, but it will be the long swell, the mighty wave of the eastern ocean, and continents and nations will feel the throbbing of the pulse that will beat in her mighty tides.

The Rev. JOHN ELY, of Leeds, in seconding the resolution, said, on what part of the world could they fix their attention in which there was not all but transcendent interest? They looked to the West; 800,000 negroes complained that the broken fragments of the chain galled and lacerated their flesh, but the loud voice of public opinion had been uplifted that they should be free. But there was a more debasing slavery of which they had been and were the subjects; and there was a nobler freedom which they needed. There had been a ransom price paid down for that freedom, not twenty millions of money, or a thousand millions of gold, but the precious blood that flowed from the victim of Calvary. They had gone to the negroes' father-land. They had contemplated the land of Stofles and Tzatzoe, and familiarised themselves with the state of misery, and of oppression, and of wrong, to which the Aborigines had been subjected, and Africa itself, pure and free, and contented, would be worthy of all their efforts. But when they turned to the South Sea Islands, then came fresh upon them a thousand recollections. What must be the throbbings of the heart of him who went forth in the Duff, and who had lived to report the conversion of 100,000 islanders, and to witness a second expedition worthy to be celebrated by the muse of history and of poetry. The prayers of a million British Christians swelled the sails of the *Camden*; a thousand isles were waiting to receive the law at the mouth of Williams and his coadjutors; and the great Pacific was preparing to lift up the voice of her many waters, and, at the antipodes, to swell the praises of God and of the Lamb. Should he turn to India? He was glad that that morning the patronage of idolatry in India, by the British Government, had again been strongly presented before the public. Who repaired the temples of that idolatry? Who adorned the cars of that idolatry? Who marshalled the processions of that idolatry? Who tithed the worshippers of that idolatry? The British churches had slept on that question. An appeal was made two years ago in that

hall, and reiterated again on the past year. This Society, it was true, as a Society, had memorialised the Government, and, perhaps, the Hon. Company in Leadenhall-street; but what else had been done? While 120,000,000 of men were bowed down under an abominable system of idolatry, and the British Government patronised it, where was the delegation—where the public meetings—where the thunders to proclaim that Britain should no longer sanction idolatry by the influence of its Government? They must convene again, they must uplift their voice again. That voice must penetrate all the avenues and secret chambers of Leadenhall-street; it must go to the Houses of Parliament; it must travel over the mighty ocean around the Cape of Storms, and must be heard in Calcutta and Madras, declaring that Britain would no longer patronise the idolatry of the East. Another point touched upon in the sermon of yesterday, must be brought more prominently forward. In that sermon attention had been turned to the more respectable classes. Was not the Missionary field the noblest that could employ the human mind? How was it, then, that the more influential and exalted families did not aim to train up their sons for Missionary work, not irrespective, however, of personal piety? Though it was costly to their funds to support those Missions, yet agents were still more needed. They required agents of a peculiar character—men possessed of a spirit of piety and of superior intellect. On looking back to the history of that Society, he saw nothing more interesting than that God had been pleased to raise up such men, and mould them for, and direct them to, that service. Let Christians contemplate afresh their obligations. They had not received the cup of salvation that they might sit at ease and drink it, but that they might become the instrument of imparting it to others. Let, then, the churches of that great metropolis unite with all the churches of the provinces, and let them lift up a voice that should sound as a herald-cry in every remote place of the earth and ocean; and then should the world yield her increase, and be consecrated to God.

The resolution was then put and agreed to.

The CHAIRMAN then rose, and said the proceedings of the day were finished. He hoped its influence would be spread over the provinces, and would be felt to the utmost ends of the earth.

WM. ALERS HANKEY, Esq., proposed a vote of thanks to the Chairman for his kindness in presiding over the meeting; which was carried by acclamation.

A hymn was then sung, and the benediction having been pronounced, the meeting separated.

THURSDAY EVENING, MAY 10th.

ST. JOHN'S CHAPEL.

The Prayers were read by the Rev. S. GARRARD, A.M., Assistant Minister of the

Chapel; after which the Rev. WM. FORD VANCE, A.M., preached from Ephesians vi. 24.

FRIDAY EVENING, MAY 11th.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. GEO. COLLISON presided.

Prayers and addresses by the Revs. S. Mummery, M. Castleden, J. Morland, W. H. Medhurst, J. Watson, and the President.

SILVER-STREET CHAPEL.

Rev. JOHN ELY, of Leeds, presided.

Prayers and addresses by Revs. F. Perrot, E. Jinkings, E. Mannering, Professor Kidd, J. A. James, T. James, and the President.

CLAREMONT CHAPEL.

Rev. J. J. FREEMAN presided.

Prayers and addresses by Revs. W. Ellis, O. T. Dobbin, T. Stratten of Hull, T. Adkins, H. Calderwood, Missionary to South Africa; and the President.

HACKNEY, ST. THOMAS'S SQUARE.

Rev. J. H. EVANS presided.

Prayers and addresses by Revs. Dr. Smith, Geo. Gogerly, J. Christie, W. Wild, W. M. Bunting, Dr. Burder, and the President.

YORK-STREET, WALWORTH.

Rev. JOS. SORTAIN, A.B., presided.

Prayers and addresses by Rev. J. M. Soule, J. Edwards, R. Fletcher, J. Burnet, T. Binney, J. Sherman, and the President.

STOCKWELL CHAPEL.

Rev. JOHN ARUNDEL presided.

Prayers and addresses by Revs. G. Browne, S. A. Dubourg, J. Hunt, R. T. Hunt, T. Jackson, J. E. Richards, Dr. Shoveller, and the President.

ORANGE-STREET CHAPEL.

Rev. DR. FLETCHER presided.

Prayers and addresses by Revs. G. Smith, R. Redpath, N. M. Harry, H. B. Jeula, H. I. Bevis, and the President.

KINGSLAND CHAPEL.

Rev. T. SMITH, A.M., presided.

Addresses and prayers by Revs. J. Campbell, Mr. Scott, Mr. Aveling, John Jefferson, and the President.

TOTTENHAM COURT CHAPEL.

Rev. DR. MORISON presided.

Prayers and addresses by Revs. Ingram Cobbin, J. Woodwork, James Scott, Missionary, John Watson, Musselburgh, Robt. Ferguson, and the President.

Amount of Collections at the Anniversary Meetings:—

Surrey Chapel.....	£221	2	0
Tabernacle	53	8	0
Exeter Hall.....	304	14	7
St. John's	15	13	10
Silver-street.....	47	8	6
York-street	46	14	0
Claremont	43	0	0
St. Thomas's-square	41	10	9
Tottenham Court	22	0	0
Kingsland	8	6	5
Sion Chapel.....	34	5	8
Orange-street	26	12	3
Stockwell.....	20	0	0

£884 16 0

LONDON MISSIONARY SOCIETY.

THE urgent appeals from the Missionaries abroad for additional labourers, and the increasing number of suitably qualified men who had offered themselves to the London Missionary Society, induced the Directors to send to different parts of the world, during the past year, sixty-one individuals, (exclusive of children,) by which the expenditure of the Society has been greatly augmented. The disbursements for the year amounted to £76,818 16s. 11d., a sum exceeding the income for the same period to the amount of £6,563 16s. 11d., and the Directors have felt it necessary to commence exertions for the purpose of meeting, without delay, the existing deficiency.

WILLIAM ELLIS } Secs.
JOHN ARUNDEL }

The following Subscriptions have been already received, and additional sums are respectfully solicited.

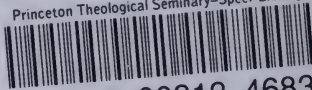
T. Wilson, Esq.	£ 50	0	0	J. Trueman, Esq.	£ 50	0	0	Messrs. W. Hunter and			
T. Walker, Esq.	50	0	0	J. Trueman, Esq. Jun.	50	0	0	Son	£ 10	10	0
T. Challis, Esq.	50	0	0	G. B. Hart, Esq.	50	0	0	Miss R. Woutner.....	10	10	0
R. Charles, Esq.	50	0	0	Seth Smith, Esq.	25	0	0	W. Reid, Esq.	10	10	0
T. M. Coombs, Esq.	50	0	0	Thomas Wontner, Esq.	25	0	0	Joshua Wilson, Esq.	10	10	0
R. Cunliffe, Esq.	50	0	0	W. Cook, Esq.	20	0	0	R. Bousfield, Esq.	10	10	0
J. Dixon, Esq.	50	0	0	J. Foulger, Esq.	20	0	0	Mr. Wm. Tyler.....	10	10	0
W. Flanders, Esq.	50	0	0	D. Allan, Esq.	20	0	0	Messrs. Ward and Trego	10	10	0
W. A. Hankey, Esq.	50	0	0	T. Piper, Esq.	20	0	0	G. Jackson, Esq.	10	10	0
T. A. Hankey, Esq.	50	0	0	Frederick Smith, Esq.	20	0	0	Rev. J. P. Smith, D.D.	10	0	0
J. Morley, Esq.	50	0	0	J. T. Conquest, M.D.,				E. East, Esq.	10	0	0
Messrs. J. E. Spicer and				F.L.S.	15	15	0	John Procter, Esq.	10	0	0
Sons.....	50	0	0	Mrs. H. Layland	10	10	0	Jos. Procter, Jun., Esq.	10	0	0
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